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THE WICKEDNESS AND WASTE OF WAR.

BY REV. ELIPHALET NOTT, D. D.

There is peace in Heaven now, and there was peace on earth till sin entered it. Since which, war has reigned, defacing all that is beautiful, destroying all that is useful, and extinguishing life in all that lives.

Unavoidable evils there are, which ought to be submitted to with resignation. But the evils of war are wanton and gratuitous. To other arts misery is merely accidental; but the very design of war is the production of misery—and misery only. But for its prodigal and profligate waste, want ere this had ceased, and earth, the residence of man, become a paradise. During the intervals of peace, riches have been accumulated and comforts multiplied to be again swept away by war in its speedy and ruthless return. And thus nations, after having reached a state of comparative comfort, have been flung back again upon the want and destitution from which they had escaped by years of frugality and toil. What war has been, it will continue to be, the scourge of nations. They who would escape its curses, must avoid the offences that lead to it, and discourage the maintenance of Armies and Navies which provoke its declaration, and by which its purposed vengeance is executed.

The design of the Gospel is the establishment of the reign of peace. And when the influence of the Gospel shall become universal, the reign of peace shall be universal. Why then should not its reign now be co-extensive with the influence of the Gospel? Christian nations can, so far as they are concerned, dispense with the appeal to arms, and substitute an appeal to reason in its place. And this they must do or make provision for the further continuance of the bloody institution—provision of money not only, but of muscle and sinew and mind. Yes, they must rid themselves of this institution, or consent at intervals to have their population decimated, to furnish victims for the prison, the prisonship, and the battle field. More than this—having provided the victims for destruction and the elements of destruction, they must provide the agents of destruction. Having paid for erecting the forts and building the ships, they must pay for the manning of both, and the maintaining of both, when manned even during peace, that they may be in readiness for the mutual execution of their work of death when war breaks out.

It is said that Christian nations maintain thousands of these executors of vengeance at an annual expense of ONE THOUSAND MILLIONS OF DOLLARS, even now, when there is neither war nor rumor of war. And is it for this that the husbandman toils in the field and the mechanic in the workshop? Is it for this the tax-payer deprives himself of comfort

and pours so great a portion of the fruits of his earnings into war's bloody treasury? It is. Each individual that pays taxes, pays so much for sustaining sailors for driving commerce from the sea; so much for sustaining soldiers, for destroying the products of industry on the land; so much for sacking cities; so much for laying waste countries; so much for corrupting youth; so much for aggravating the miseries of age; so much for making wives widows and children fatherless: a fearful amount, all of which treasure is in some way employed in the production of misery, and for the application of which to this fearful purpose some one must account in the day of judgment.

Union College, Dec. 9th, 1845.

THE DUTIES AND DERELICTIONS OF THE CHURCH.

BY REV. JOHN ANGELL JAMES, ENGLAND.

War is one of humanity's direst curses; one of the most horrid demons that ever escaped from hell to desolate our earth; and yet there is a fascination and a spell in it which all its blood, and groans, and unutterable misery are not yet strong enough to break. The military passion, which one would imagine to be the first that Christianity would subdue, will be found to be among the last to yield to its power; and the glory of arms, as it is so called, will be, perhaps, the latest to be eclipsed and lost amid the mild radiance of the Sun of righteousness. But assuredly even this shall be accomplished, if there be any truth in revelation, or any power in God. How is it that the pacific principles of the New Testament make way so slowly in the *world*? Just because they make so little way in the *Church*. The Church of Christ does not seem to know her vocation, as a mirror to reflect truth upon the world. But she has committed another mistake; and that is in not rightly appreciating what the Truth is. She has confined her attention too exclusively to creeds and formularies of doctrines, and has held up to the world only a portion of truth. Things that ought to be *done* are truths, as well as those which ought to be believed. LOVE is a great, glorious and fundamental truth, for God, the first truth, is love. The Church ought to shine forth in the lustre of all *practical* truth. She as little knows her *power* as she does her vocation. She underrates her influence, forgetting that she is the habitation, the body, the organ of the living God. The Lord her God in the midst of her is mighty. And then it must be confessed and lamented, that what right principles, either theoretical or practical, she does hold and exhibit, lose their effect and influence for want of vigor and consistency in her own spiritual state and conduct. Her voice is not heard,